Specifying the Underlying Constructs of the Home Culture Attachment Scale

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Abstract

This study was conducted to extract first, the underlying factors of Home Culture Attachment Scale (HCAS) and second, to confirm these factors via Structural Equation Modeling (SEM) analysis. To meet this end, the scale was distributed to 374 English language learners in private language institutes in Mashhad, Iran. To determine the construct validity of the scale, Exploratory Factor Analysis (EFA) was performed. The results of the analyses demonstrated that there were five underlying factors of the scale. Then, Structural Equation Modeling (SEM) analysis was performed to find a model of interaction among variables. The SEM results confirmed the existence of five factors. Finally, statistical results were discussed and implications were provided in the context of English language learning.

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1. Introduction

Over the past decades, language and culture have been considered inseparable, interwoven, and interrelated entities that have mutual effect on each other. Accordingly, knowing another language is influential in knowing another culture. In other words, learning a foreign language (FL) may foster interest in a foreign culture. The spread of English as a lingua franca has led to escalating the number of people trying to learn it around the world and Iran as well. In this regard, English language learning has created a new learning environment for learners to improve their own abilities (Pishghadam & Zabihi, 2012). According to Pishghadam (2011), English language classes in which learners become familiar with a new culture are distinctly different from the classes of other subjects of studies at school or university. He indicated that the dialogue between home culture and foreign culture in class can help learners to create or maintain identities. Therefore, intercultural contact is a highly important aspect of learning a new language.

Having this feature, an English language class can play a constructive role in identity formation of its learners. Learning a foreign language brings about recreating learners' cultural identity and may result in developing a new foreign language identity (Galajda, 2011). Therefore, exploring learners' cultural attachment is of vital importance which can help us gain a better understanding of the status quo.

The first step for conducting this investigation is to have a tool for knowing where a learner stands on the continuum of the cultural attachment. To the knowledge of the researchers, there is one study done by Pishghadam and Kamyabi (2009) in which they have designed a scale in order to measure an individual's attachment to their home culture. They have employed Rasch measurement to validate Home Culture Attachment Scale (HCAS). This scale has been found to be uni-dimensional, hence determining its underlying factors can reveal the influential factors in home culture attachment. In addition, due to the fact that this scale has been fruitful in conducting several studies (e.g., Pishghadam & Sadeghi, 2011a, 2011b; Shahi, 2012), and since any good scale should offer a substantial amount of validity, the present study aims to revalidate this scale by substantiating its construct validity and determining the underlying factors of it using Exploratory Factor Analysis (EFA), and confirming those factors via Structural Equation Modeling (SEM).

2. Theoretical Framework

Following Norton Pierce's (1995) appeal for taking a more social perspective in second language studies, exploring the relationship between language learning and identity has turned out to be one of the main areas of research. All of the corresponding studies have taken poststructuralist approach to identity (Block, 2007) in which identity is viewed as multiple, fluid, and under the influence of social context. A wealth of research has investigated the impact of second/foreign language learning on learners' identities (e.g., Gao, Cheng, Zhao, & Zhou, 2005; Gao, Li, & Li, 2002; Gu, 2010; Kanno & Norton, 2003; Norton, 1997; Norton, 2000; Norton & Toohey, 2001; Norton Pierce, 1995; Pavlenko, 2003).

An important issue which enhances our understanding of language learning and identity is the idea of imagined communities. Drawing upon Anderson's (1991) notion of imagined communities, Norton (2001) introduced it to the field of language learning. In her study with two adult immigrant learners, she realized that "the realm of their community extended beyond the four walls of the classroom" (p. 165). She also mentioned that each learner has a different imagined

community. She referred to the community as a group of people that are not accessible, but learners aspire to and connect themselves through imagination. Consequently, an imagined community is concomitant with the existence of an imagined identity (Pavlenko & Norton, 2007). Even though mostly ESL contexts support Norton's idea of "imagined community", it is also applicable to EFL contexts. Risager (2006) proposed that the strongest motivation of EFL learners is the "membership of an imagined global community" (p. 23). Therefore, due to the association between culture, identity, and language learning, and the imperialistic dominance of English in the world, it is fair to say that English language learning can be a potential threat to nationalism. For this reason, exploring English language learners' identity including their imagined identity and imagined community is of special importance in FL contexts such as Iran.

Since culture is the "locus of identity" (Gao, 2010), investigating learners' cultural identity plays a pivotal role in the examination of their identity. Atkinson (1999) contrasted two fundamental views of culture in the realm of second language teaching: received view and nonstandard view. By received view, he refers to culture as a distinct entity which is fixed, homogeneous, and restricted to geographical boundaries. By contrast, the non-standard view focuses on the heterogeneous aspect of culture. To espouse the latter view, some important concepts such as identity, hybridity, essentialism, power, difference, agency, discourse, resistance, and contestation" (Atkinson, p. 627) have been suggested to criticize the received view of culture. In the same vein, Niżegorodcew (2011) claimed that generally there were two opinions about the relationship between culture and EFL learning. The first view considers learning a FL as undermining the national culture and weakening local values. However, the second view considers EFL learning as a tool for

enrichment of two cultures. It seems that the second view is in line with Bakhtin's (1981) idea of "mutual cultural enrichment" of two cultures in contact.

In this regard, Pishghadam and Navari (2009) indicated that Iran's context of foreign language learning contradicts Bakhtin's idea. They show that in Iran English language teachers and learners strive hard to follow the American and British norms as closely as possible, hence they gradually go through a state of losing home culture. In other words, exposure to the English culture may result in taking distance from one`s own native culture. In a similar vein, Pishghadam and Kamyabi (2009) stated that as learners put on more native-like accent, their attachment to their home culture decreases. It means that those learners who try to have a perfect accent may alienate from their own culture. Moreover, Pishghadam and Saboori (2011) have shown that Iranian English language learners have positive attitudes towards the American culture. However, research in other contexts, such as Poland demonstrated that majority of Polish EFL learners were proud of living in Poland, and they displayed strong cultural identity (Otwinowska-Kasztelanic, 2011).

Due to the importance of English language learning in Iran and its impact on identity change, investigating the influence of cultural contact on learners in the process of language learning can shed more light on the Iranian context of English language learning. In this regard, utilizing a valid scale for measuring culture can be a fruitful endeavor. One of the scales used in cultural studies is Cultural Intelligence Scale (CQS). Cultural intelligence has been introduced by Earley and Ang (2003) as "a person's adaptation to new cultural settings and capability to deal effectively with other people with whom the person does not share a common cultural background and understanding" (p. 12). They considered culture as an aspect of intelligence. After

gaining momentum, a scale was developed by Ang et al. (2007) to measure this construct. This scale includes 20 items and is composed of four factors. The first factor is metacognitive CQ which focuses on higher-order cognition process. The second factor referred to as cognitive CQ is related to knowledge of different cultural norms. The third factor is motivational CQ and it is related to enjoying interaction with people from other cultures. Behavioral CQ is the fourth factor and it deals with non-verbal behavior in a cross-cultural context. This scale has been designed to show the cultural intelligence of the learners. Another questionnaire is Multicultural Personality Questionnaire (MPQ) (Van der zee & Oudenhoven, 2000, cited in Galajda, 2011) which has 91 items with five-point Likert scale investigating five factors: cultural empathy, open mindedness, social initiative, emotional stability and flexibility. According to Galajda (2011), this scale addresses one's reaction to multicultural situations, examining one`s success in intercultural communication.

In another study, Shahsavandi, Ghonsooly, and Kamyabi (2010) developed and validated a scale named Home Culture Attachment of university students of Foreign Language and Literature (HCAFLL). It includes 51 items, consisting of 6 factors. The first factor was referred to as linguistic-cultural matters and beliefs. The second factor was labeled foreign language and field of study. This factor examines participants' attitudes towards foreign language and fields of study. The third factor was referred to as movies and measures participants' hobbies as an aspect of one's lifestyle. The fourth one was labeled literature and literary figures. The items of this factor are related to literature and literary figures. The sixth factor was labeled as linguistic and cultural imperialism which examines the participants' awareness of and attitudes towards linguistic and cultural imperialism. Customs and cultural heritage was the label for the last factor which measures one's attitude

towards their customs and heritage. Although this scale was designed in the context of language learning in Iran, it was restricted only to academic language learning, hence not convenient for applying in the setting of private language learning institutes which can be by far the dominant medium of English language learning in Iran.

In a study carried out by Pishghadam and Kamyabi (2009), HCAS was designed in order to measure the extent to which learners or teachers are attached to their own home culture. Rasch measurement was used to validate this questionnaire. This scale is of value because it is applicable to a larger scope of cultural studies including both academic and private contexts of language learning. Furthermore, since 2009 this scale proved to be practical for doing studies related to culture and language learning. For example, Pishghadam and Sadeghi (2011a, 2011b) and Shahi (2012) utilized this scale to examine the role of cultural attachment in learners' emotional intelligence and language proficiency. Thus due to the above-mentioned reasons, we believe that revalidating HCAS seems necessary. In addition, since this scale has been found to be uni-dimensional, determining its underlying factors can bring into light the influential factors in home culture attachment. Bearing this in mind, the aim of this study is to revalidate this scale via EFA and SEM.

3. Methodology

3. 1. Participants

The participants of this study comprised 374 English language learners (206 females, 168 males) aging from 18 to 57 (M=25.57, SD= 6.32). The sample were collected from learners studying at elementary (n= 105), intermediate (n=142), or advanced (n=127) levels in private language institutes in Mashhad, Iran. The participants were high school graduates (n= 52), students or holders of BA/BS (n= 267), students or holders of

MA/MS (*n*= 45), and students or holders of PhD (*n*= 10) in different fields of study.

The reason for selecting private language institutes for collecting data is that formal education in teaching English is not effective in Iran; hence majority of people's preference for learning English via going to private language institutes as the most practical way of language learning. Unlike public schools which use governmental textbooks, private language institutes employ commercial EFL textbooks. While public schools have rather homogenous learners, learners of private language institutes are of different ages and come from different educational backgrounds.

3. 2. Instrumentation

HCAS was validated by using Rasch measurement, and the overall analysis displayed that 6 items have infit and outfit indices outside the acceptable range suggested by McNamara (1996, cited in Pishghadam & Kamyabi, 2009); hence they were removed from the questionnaire. This questionnaire includes 36 items with the reliability of 0.85. It takes about 15 minutes to answer this questionnaire. This scale consists of 36 items and is a four-point Likert scale, ranging from (1) "strongly disagree" to (4) "strongly agree". The scoring of some of the items ought to be reversed due to having both positive and negative statements.

3. 3. Procedures

The questionnaire was distributed among elementary, intermediate, and advanced learners of English in several private language institutes in Mashhad. In the first part of data

analysis, EFA was used to confirm the validity of HCAS. Initially, the internal consistency of the whole scale was assessed with the Cronbach Alpha reliability estimate. Moreover, using the Cronbach Alpha, the reliability of each factor constructing the validated questionnaire was also examined. Then, Principal Component Analysis (PCA) extracted the underlying factors by calculating the eigenvalues of the matrix greater than 1.0. Then, the Scree test was used in order to decide about the number of factors to retain for rotation. For conducting factor rotation, Varimax (orthogonal rotation) with Kaiser Criterion was used. The results were a rotated component matrix and a transformation matrix. The rotated component matrix demonstrated the variables loaded on each factor so that the researchers could come up with the new factors. SPSS 18 was utilized to run exploratory factor analysis. The second data analysis technique used in this study was a process of SEM via AMOS 16 program. SEM was used in order to predict the casual relationship among different factors of this questionnaire. A theoretical model was identified, consisting of two sets of variables: observed variables representing the collected data, and latent variables representing the hypothetical constructs assumed to be related to other factors.

4. Results

4. 1. Reliability of the Questionnaire

The Cronbach Alpha estimated the reliability of all the items as 0.87. None of the items were removed, after examining the outcome of the factor rotation.

Table 1
Reliability of Each Factor

Factors	Cronbach's Alpha	N of Items
Factor 1	.858	7
Factor 2	.766	11
Factor 3	.647	6
Factor 4	.573	7
Factor 5	.496	5

4. 2. Construct Validity

Kaiser-Meyer-Olkin test of Sampling Adequacy (KMO) and Bartlett's Test of Sphericity were utilized to measure the factorability of the inter-correlation matrix. The results of these tests showed that the factor model was appropriate.

Table 2
KMO and Bartlett's Test

KMO and Bartlett's Test		
Kaiser-Meyer-Olkin Measure of Sampling Adequacy		.794
	Approx. Chi-Square	2.437E3
Bartlett's Test of Sphericity	Df	630
	Sig.	.000

The construct validity of the questionnaire was examined through EFA. PCA extracted 11 factors with eigenvalues greater than 1.0. The results obtained from the Scree test indicated that a five factor solution might provide a more suitable grouping of the items in the questionnaire.
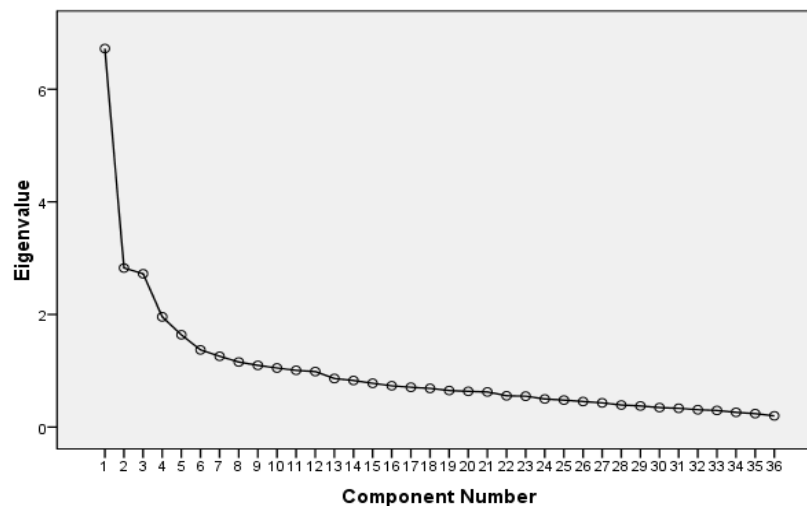

Figure1
The Scree Test for Identifying the Number of Factors

Then the orthogonal rotation was inspected. The result of Varimax with Kaiser Normalization, shown in Table 3, was a rotated component matrix. The results indicated that factors 1, 2, 3, 4, and 5 consisted of 7, 11, 6, 7, and 5 items, respectively.

Table 3
Rotated Components Obtained via Principal Component Analysis and their Loadings

Component 1	Component 2	Component 3	Component 4	Component 5
31= .80	33= .71	29= .71	36= .66	17= .86
35= .73	1= .61	19= .67	11= .64	10= .69
18= .72	27= .61	5= .52	6= .64	15= .62
14= .71	25= .57	32= .48	34= .53	24= .52
21= .70	12= .56	8= .42	16= .53	2= .33
28= .70	22= .42	13= .40	3= .37	
7= .56	30= .32		9= .32	
	20= .31			
	23= .30			
	26= .37			
	4= .37			

Rotation Method: Varimax with Kaiser Normalization

Finally, the items comprising each factor were analyzed; the five factors were named as *Religious attachment, Western attachment,* *Iranian attachment, Cultural attachment,* and *Artistic attachment.* Items representing each factor are displayed in Table 4.

Table 4
Five Factors of the Scale

# areas	Statements	N of items	Percentage
1. Religious attachment	7, 14, 18, 21, 28, 31, 35	7	20
2. Western attachment	1, 4, 12, 20, 22, 23, 25, 26, 27, 30, 33	11	30
3. Iranian attachment	5, 8, 13, 19, 29, 32	6	16
4. Cultural attachment	3, 6, 9, 11, 16, 34, 36	7	20
5. Artistic attachment	2, 10, 15, 17, 24	5	14
	Total	36	100

4. 3. SEM

Initially, a model of interaction among five underlying factors of the questionnaire was proposed (Figure 2). Then, the goodness of fit measures in AMOS was used to examine the viability of the hypothesized model. Chi-square/degree of freedom (χ^2/df), Goodness-of-Fit Index (GFI), Comparative Fit Index (CFI), and Root Mean-Square Error of Approximation (RMSEA) which are the commonly used procedures were utilized in this study. Schreiber, Stage, King, Nora, and Barlow (2006) suggest the general rule for acceptable fit: χ^2/df should be less than 2 or 3, GFI and CFI should be equal or more than .95, and RMSEA should be equal or less than .06. Here, the results of the study showed good fit to the data (see Table 5).
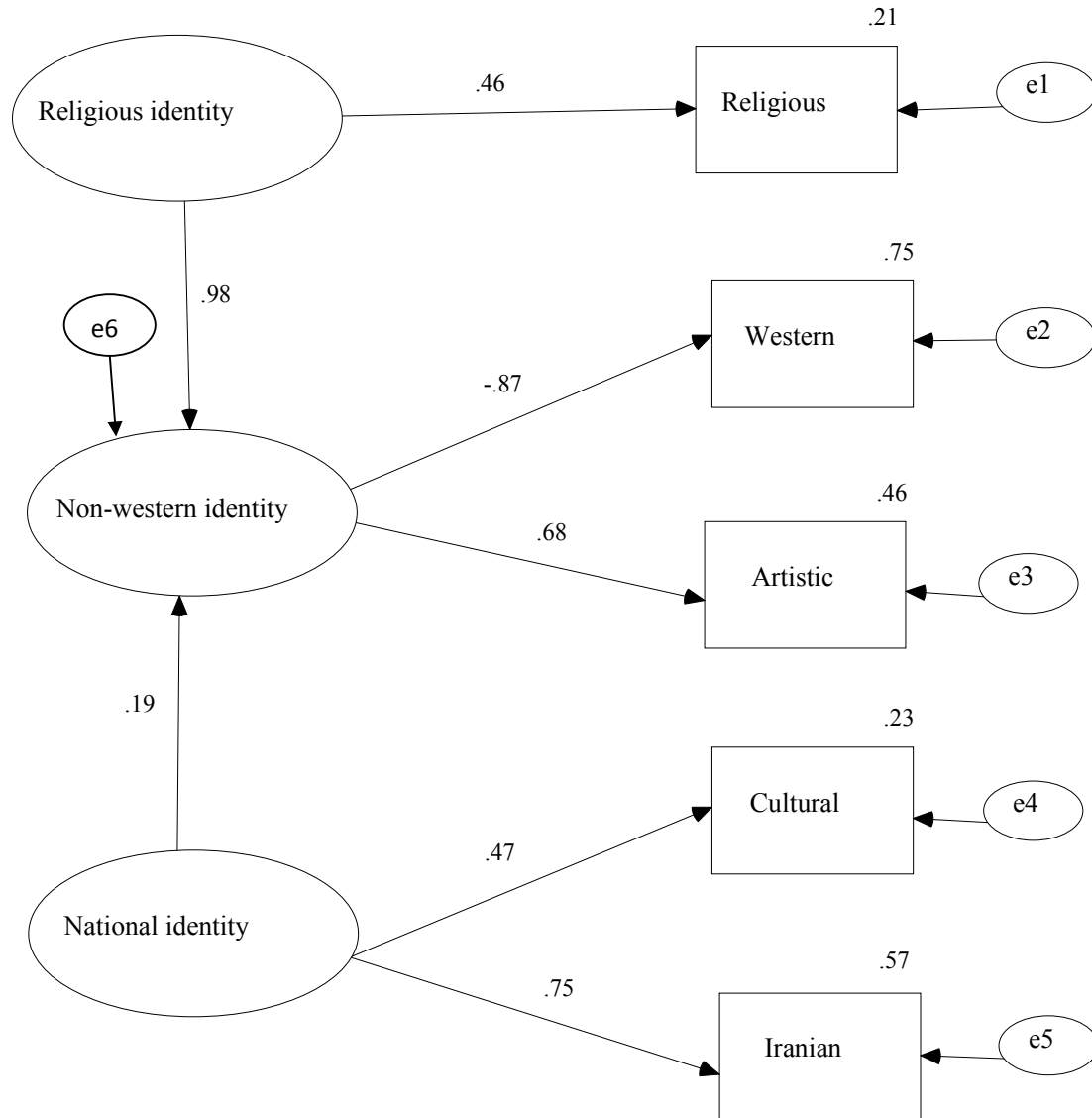
Figure 2
Final model of Interaction among Underlying Factors

Results showed that both religious identity and national identity affect non-western identity which consisted of western attachment and artistic attachment factors (see Figure 1).

Table 5
Goodness of Fit Indices

Fit Index	χ^2/df	GFI	IFI	TLI	CFI	RMSEA
Model	1.97	0.96	0.91	0.95	0.96	0.01

5. Discussion

The two goals put forward in this study were, in the first phase, to examine the reliability and validity of the HCAS and extract its underlying factors, and, in the second phase, to confirm those factors and to find interaction among them.

With regard to the first goal, the results of the analysis were used to name each factor. The reasons for selecting the names are clarified here. Religious attachment is the label for the first factor which consists of items 7, 14, 18, 21, 28, 31, and 35. These items are associated with common perceptions of being religious, including: keeping fast, going to the mosque, making a pilgrimage to Mecca, paying money to the poor in accordance with specific religious instructions, making pilgrimage to sacred shrines, taking part in religious ceremonies and wearing black clothes in religious mourning ceremonies. The items check whether individuals believe in holding religious rites or not.

Western attachment is the label for the second factor which consists of 11 items. Items 12, 27, and 33 measure an individual's inclination towards western type of clothing or appearance. While item 30 checks the rejection of Iranian traditional marriage by participants, item 26 measures whether they appreciate a marriage with an English or American or not. Other items in this factor measure learners' orientation towards different aspects of western culture including western music, food, language, and names. Moreover, item 23 directly measures the superiority of western culture.

Factor 3, known as Iranian attachment, comprises 6 items. Items 5 and 19 measure learners' appreciation for the historical heritage of Iran. Items 8 and 32 refer to learner's tendency towards Iranian customs and national tradition, namely the New Year.

Items 13 and 29 measure their appreciation of classical Iranian poets and Persian literature.

The fourth factor, labeled as cultural attachment, comprises 7 items. Items 3, 6, 11, 16, 34, and 36 measure learners' attachment to different dimensions of traditional culture including traditional architecture, music, restaurants, dialects, customs, and costumes. Moreover, their familiarity with Persian literature as an important part of culture is checked through asking about Iranian and Western writers in item 9.

The last factor of the questionnaire is referred to as artistic attachment. Items 10, 15, 17, and 24 examine to what extent western films are attractive and meaningful to learners, and item 2 measures their preference for reading western stories to the Persian ones.

The purpose of the second phase of the study was to examine the interaction among the factors using SEM. To meet this end, a hypothetical model was proposed in which three unobserved variables were found, namely religious identity, non-western identity, and national identity. In other words, the nature of each factor was clarified by these new variables.

All in all, the results of the SEM analysis confirmed all of the 5 factors determined via EFA, namely, *Religious attachment, Western attachment, Iranian attachment, Cultural attachment,* and *Artistic attachment*. Collected data of each factor were specified as an observed variable, i.e. they were represented as a rectangular shape in the model.

Furthermore, in this model, three unobserved variables were found to be related to the five factors. Religious identity is the predictor of *Religious attachment* (β=.46, p<.001). The second unobserved variable was chosen as non-western identity, due to the fact that "We not only produce our identity through the practice we engage in, but also define

ourselves through the practice we do not engage in. Our identities are constrained not only by what we are but also by what we are not" (Wenger, 1998, p. 164, cited in Norton, 2001, *p*. 159). Non-western identity is the predictor of *Western attachment* and *Artistic attachment*. However, this variable was a stronger predictor of *Western attachment* (β=-.87, *p*<.001) than *Artistic attachment* (β=.68, *p*<.001). In other words, the negative direction suggests that people whose practice and ideas are far from western culture have a lower level of western attachment. The third unobserved variable was national identity which was found to be the predictor of *Cultural attachment* and *Iranian attachment*. In other words, the extent to which an individual feels solidarity with his country impacts the level of his *Cultural* and *Iranian attachment*. However, national identity is a stronger predictor of *Iranian attachment* (β=.75, *p*<.001) than *Cultural attachment* (β=.47, *p*<.001). This result is in line with what Woodward (2000) mentioned about national identity. He considered "images, stories, flags, styles of dress, uniforms, and all the different components of a community's culture" (p. 134) related to the national identity.

From the model it can also be seen that religious identity and national identity were found to have significant causal relationship with non-western identity, albeit religious identity is a much stronger predictor for non-western identity (β=.98, *p*<.001). This result shows that in Iran, the more religious a person is, the more he moves away from the western culture. In other words, religious persons in Iran despise the western culture, having negative feelings towards it. On the other hand, the weak causal relationship (β=.19, *p*<.001) between national identity and non-western identity suggests that nationalism is not somehow incongruent with a positive attitude towards the western culture.

Moreover, the outcomes of this study imply that in Iran religious identity and national identity are not directly related to each other; that is, attachment to religion does not determine national identity. It contradicts Cottam's (1964) idea that existence of a common religion is a great source for producing national identity. However, this implication of the model corroborates one of the elements of Casanova's (1994) secularization theory that entails the privatization of religion.

Due to the significance of the validity of any good scale, the value of this study lies in substantiating and confirming the validity of HCAS. To this end, the HCAS was validated through EFA and 5 factors were extracted. Then, the factors were confirmed using the SEM analysis technique. This study shed more light on the nature of culture in Iran. Since this study revalidated the HCAS, displaying its underlying observed and unobserved factors, researchers can employ it in their studies. In fact, researchers are recommended to examine objectively the relationship between the HCAS scale and other related variables such as: language teaching, language proficiency, age, gender, marital status, or academic degree. These variables seem to be related to home culture attachment.

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Appendices

Appendix 1
Home Culture Attachment Scale

سن :.......... جنسیت: زن O   مرد O   وضعیت تاهل: مجردO   متاهل O

مدرک تحصیلی: ....   رشته ی تحصیلی: ....

تعداد ترم های گذرانده شده زبان انگلیسی: ....

زبانهایی که به جز انگلیسی می دانید: ....   نمره فاینال ترم گذشته:...............

دانش زبان انگلیسی: عالی O   بسیارخوب O   خوب O   متوسط O   ضعیف O   بسیار ضعیف O

elementary O   pre-intermediate O   intermediate O   upper-intermediateO   advancedO:سطح دانش زبان انگلیسی

کاملا مخالفم	مخالفم	موافقم	کاملا موافقم	کدام پاسخ به شکل بهتری بیانگر نظرات شما می باشد؟
				۱. موسیقی غربی (انگلیسی/ آمریکایی) را بیشتر از موسیقی ایرانی دوست دارم.
				۲. خواندن کتاب های داستانی غربی را به کتابهای داستانی فارسی ترجیح می دهم.
				۳. به نظر من سبک معماری ایرانی زیباتر از سبک معماری های غربی می باشد.
				۴. بیشتر ترجیح می دهم اسامی فرزندانم اسامی غربی باشند تا اسامی اصیل ایرانی.
				۵. به نظر من فرهنگ و تمدن ایرانی یکی از بزرگترین تمدن های دنیا می باشد.
				۶. فضای رستوران های سنتی را به رستوران های مدرن ترجیح می دهم.
				۷. پوشیدن لباس مشکی را برای مراسم سوگواری مذهبی ضروری می دانم.
				۸. به نظر من نوروز یکی از بزرگترین مراسم سنتی – ملی در دنیا می باشد.
				۹. نویسندگان ایرانی را بهتر از نویسندگان غربی می شناسم.
				۱۰. بیشتر ترجیح می دهم فیلم های غربی ببینم تا فیلم های ایرانی.
				۱۱. از شنیدن لهجه های محلی ایرانی بسیار لذت می برم.
				۱۲. از کراوات/ پاپیون خوشم می آید.
				۱۳. فکر می کنم ادبیات فارسی بسیار غنی تر از ادبیات غربی است.
				۱۴. سفر به مکه را به سفر به اروپا ترجیح می دهم.
				۱۵. فیلم های غربی پر محتوا تر از فیلم های ایرانی هستند.
				۱۶. به نظر من موسیقی اصیل ایرانی بهترین نوع موسیقی است.
				۱۷. فیلم های ایرانی برایم کسل کننده است.
				۱۸. به گرفتن روزه اعتقاد دارم.
				۱۹. افتخار می کنم تخت جمشید در ایران قرار دارد.
				۲۰. بیشتر غذاهای غربی خوشمزه تر از غذاهای سنتی ایرانی هستند.
				۲۱. دادن زکات را لازم می دانم.
				۲۲. به نظر من زبان انگلیسی از زبان فارسی زیباتر و شیرین تر است.
				۲۳. فکر می کنم فرهنگ غربی غنی تر از فرهنگ ایرانی است.
				۲۴. فیلم های ایرانی آموزنده تر از فیلم های غربی هستند.
				۲۵. خرید از مغازه هایی با اسامی غربی برایم خوشایند تر است.
				۲۶. ازدواج با یک آمریکایی/ انگلیسی را ازدواجی مناسب می دانم.
				۲۷. آرایش موی غربی را می پسندم.
				۲۸. رفتن به مسجد را مفید نمی دانم.
				۲۹. به فردوسی،خیام، سعدی و.... افتخار می کنم.
				۳۰. مراسم سنتی ازدواج ایرانی را دوست ندارم.

				۳۱. به نظر من شرکت در مراسم مذهبی ضروری است.
				۳۲. برگزاری مهمانی های خانوادگی ایرانی را می پسندم.
				۳۳. پوشیدن لباسهای با مارک غربی برایم خوشایند تر است.
				۳۴. فیلم های مستند سنت های ایرانی را دوست دارم.
				۳۵. زیارت اماکن متبرکه را موجب تسکین روح می دانم.
				۳۶. از لباسهای محلی ایرانی خوشم می آید.

Appendix 2
The Underlying Factors of HCAS

Factor 1. Religious attachment

به نظر من شرکت در مراسم مذهبی ضروری است.

زیارت اماکن متبرکه را موجب تسکین روح می دانم.

به گرفتن روزه اعتقاد دارم

سفر به مکه را به سفر به اروپا ترجیح می دهم.

پوشیدن لباس مشکی را برای مراسم سوگواری مذهبی ضروری می دانم.

رفتن به مسجد را مفید نمی دانم.

دادن زکات را لازم می دانم.

Factor 2. Western attachment

پوشیدن لباسهای با مارک غربی برایم خوشایند تر است.

موسیقی غربی (انگلیسی/ آمریکایی) را بیشتر از موسیقی ایرانی دوست دارم.

آرایش موی غربی را می پسندم.

خرید از مغازه هایی با اسامی غربی برایم خوشایند تر است.

از کراوات/ پاپیون خوشم می آید.

به نظر من زبان انگلیسی از زبان فارسی زیباتر و شیرین تر است.

مراسم سنتی ازدواج ایرانی را دوست ندارم.

بیشتر غذاهای غربی خوشمزه تر از غذاهای سنتی ایرانی هستند.

فکر می کنم فرهنگ غربی غنی تر از فرهنگ ایرانی است.

ازدواج با یک آمریکایی/ انگلیسی را ازدواجی مناسب می دانم.

بیشتر ترجیح می دهم اسامی فرزندانم اسامی غربی باشند تا اسامی اصیل ایرانی.

Factor 3. Iranian attachment

به فردوسی،خیام، سعدی و.... افتخار می کنم.

افتخار می کنم تخت جمشید در ایران قرار دارد.

به نظر من فرهنگ و تمدن ایرانی یکی از بزرگترین تمدن های دنیا می باشد.

برگزاری مهمانی های خانوادگی ایرانی را می پسندم.

به نظر من نوروز یکی از بزرگترین مراسم سنتی- ملی در دنیا می باشد.

فکر می کنم ادبیات فارسی بسیار غنی تر از ادبیات غربی است.

Factor 4. Cultural attachment

از لباسهای محلی ایرانی خوشم می آید.

از شنیدن لهجه های محلی ایرانی بسیار لذت می برم.

فضای رستوران های سنتی را به رستوران های مدرن ترجیح می دهم.

فیلم های مستند سنت های ایرانی را دوست دارم.

به نظر من موسیقی اصیل ایرانی بهترین نوع موسیقی است.

به نظر من سبک معماری ایرانی زیباتر از سبک معماری های غربی می باشد.

نویسندگان ایرانی را بهتر از نویسندگان غربی می شناسم.

Factor 5. Artistic attachment

خواندن کتاب های داستانی غربی را به کتابهای داستانی فارسی ترجیح می دهم

فیلم های ایرانی برایم کسل کننده است.

بیشتر ترجیح می دهم فیلم های غربی ببینم تا فیلم های ایرانی.

فیلم های غربی پر محتوا تر از فیلم های ایرانی هستند.

فیلم های ایرانی آموزنده تر از فیلم های غربی هستند.